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OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND.

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THE LIBERATOR.

"Opposed to the law of nature, and of God, that gives and secures to every man the rights adapted to his particular station in society, stands the artificial, or unnatural relation of master and slave ; where power constitutes right ; where, according to the degree of his capacity of coercion, every man becomes his own legislator, and erects his interest, or his caprice, into a law for regulating his conduct to his neighbor. And as the one draws its origin from the heavenly fountain of benevolence, so the other may be traced to the infernal enemy of all goodness." —REV. J. RAMSEY.

From "The Friend, Advocate of Truth."

AFRICAN COLONIZATION.

I have some observations to make on this subject, which will be chiefly confined to the doctrines promulgated, and the effects produced by the labours of the American Colonization Society, for which I crave a patient and candid hearing. Soon after I commenced the publication of this paper, I was cautioned by a personal friend, who wished me success in the undertaking, not to say anything about colonization. I appreciate the motives by which he was influenced, and the kindly feelings which dictated his advice ; but I must be permitted to exercise my own discretion. I must walk by my own light, not that of another. I would not needlessly or rashly come in collision with opinions deemed popular ; but when I see my way clearly, I have nothing to do with consequences. A conviction of the duty which I owe to myself and to the public, will not permit me longer to withhold the expression of my

opinions on this subject, and the reasons upon which these opinions are founded. I believe the abolitionists of our country can take no part in the colonization scheme—can form no connexion with the American Society, for sending the free people of color out of their country and our country, without a total departure from their principles. Abolitionists advocate universal, unconditional emancipation—not by a sudden and lawless abandonment of the slaves to hopeless want and idleness ; but by a regular code of legislative enactments, in the slaveholding states, which should restore to them their stolen rights, and retain them in the capacity of hired laborers, subject to law and government, which should operate equally upon men of every shade of color—provide for their education, and facilitate their instruction in the mechanic arts.

The perfect and entire abolition of slavery in this country, is a task tenfold more easy and practicable than the boasted scheme of colonization in Africa, if men of talents and influence would engage in it with a zeal and perseverance commensurate with its importance. I am persuaded that it may be completely abolished in this country, without compromising the interest, the happiness, the prosperity, or the safety of slaveholders : nay, more, that there is no other means of securing their tranquillity and safety. Abolitionists can make no compromise with slavery. The moment they do this, they cease to be abolitionists. Can they then have either part or lot in African colonization, or with the doctrines promulgated by the American Society ? My answer is plain and easy. They can have nothing to do with either, because the principles advocated, and the doctrines preached by the members and advocates of the American Colonization Society, go to the perpetuation of slavery in this country, to the disengagement and persecution of the colored people, and to the increase and the diffusion of prejudice against them.

In the first place, they distinctly acknowledge the right of property in the slave. They say that "policy and even humanity forbid the progress of manumission" ; that "the condition of the great mass of emancipated Africans is one in comparison with which the condition of the slaves is enviable" ; that the society "condemns no man because he is a slaveholder" ; that "many of the best citizens of our land are holders of slaves, and hold them in strict accordance with the principles of humanity and justice" ; that "the rights of masters are to remain sacred in the eyes of the society" ; that "it (the society) utterly opposed to any measures which might infringe upon the rights of property" ; that, "the society has at all times recognized the constitutional and legitimate existence of slavery" ; that, "they (the society) will contribute more effectually to the continuance and strength of this system, (of slavery) by removing those now free, than by any, or all other methods which can possibly be devised" ; that, "the tendency of the scheme (colonization) and one of its objects, is to increase its horrors, and add to its enormities. The risk of a halter is staked against the prospect of realizing sixty or seventy thousand dollars by a successful voyage ; and the adventurers are rendered desperate and cruel beyond all former example. I have now before me an account given by an eye witness, of an act of cruelty in this trade, which makes the blood run cold at its recital. A captain of a vessel engaged in the slave trade, being pursued by a British frigate, to avoid detection, and to save his neck from the halter, had all his victims thrown into the ocean, chained two and two, with weights attached to them to cause them to sink."

And such cruelties will continue to be perpetrated upon the defenceless Africans, so long as there is a market open, in a christian land, for the purchase and sale of human flesh. Let those then, who seriously design to put an end to the slave trade, and its attendant cruelties, lay the axe to the root of the corrupt tree—direct their energies to the extinction of slavery, and the work will be accomplished.

Again, the extension of the blessings of civilization, and the lights of christianity to the dark regions of Africa, by means of the Colonization Society for fifteen years, have read the speeches of the members, perused their reports, and scanned carefully their doctrines and views, and I am unable to see how an honest abolitionist can have any concern in the scheme, provided he fully understands it. And as I cannot solve this problem, I shall leave it for others to dispose of in the best manner they are able.

I shall make no apology for the length of this article. I feel it to be as important a subject, at this period of our history, as any that could engage the attention of our readers. Volumes might be written without exhausting the copious theme. I shall not at present say more, but my judgment, and my conscientious convictions would not permit me to say less.

The sentiments expressed in the following extracts from a letter lately received, accord so fully with my own views on this important subject, that I am persuaded they will be acceptable to others.

These quotations are no fictions of my own invention. They are the language of professed colonizationists, when giving an exhibition of the design and objects of the society. Most of them will be found in the African Repository, the organ of the society, published in the city of Washington, and edited by the secretary of the American Colonization Society.

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omit to mention the many temperate and powerful appeals that have emanated from several associations formed among the colored people, for the purpose of improving their condition. But by whom have these *appeals* and other exertions been made ? By the uninstructed and illiterate ? No, truly. They have chiefly proceeded from those whose native vigor of intellect has enabled them to overcome all obstacles to their progress in useful knowledge, and to imbue their minds with such just conceptions of their own native energies, that they caught with *intuitive perception*, a glimpse of the *promised land*.

Not, indeed, the much landed territory of Liberia—neither the Canadian land of fugitives—nor the modified Island of Hayti ; but the native, vigorous soil of *African intellect*. This is the much neglected and despised land which wants nothing but a proper culture to insure the negro a home in any climate of the habitable globe ! My heart throbs with the delightful anticipation, that this desert land will one day be clad with all the charms which culture can impart, and its waste and arid plains shall be made to blossom as the rose. Then, indeed, the Ethiopian may survey his rich domain, and exclaim, with feelings of devout gratitude,

These gardens, vales, and plains, and hills,
Which beauty gilds and music fills,
Were once but deserts. Culture's hand
Has scattered verdure o'er the land,
And smiles and fragrance rule serene,
Where barren wilds usurp'd the scene.

Experience abundantly shows how little confidence need be placed in any of the popular schemes of colonization. But I could suffer them to sink with the other ephemera of the day, into the abyss of insignificance

From the Boston Daily Atlas.

JUDGE THACHER'S CHARGE. No. 1.

The Charge of Judge Thacher to the Grand Jury, delivered last March, has received so much praise, and been so generally circulated, that, although some time has elapsed since it was first published, I trust that it will not be thought too late to examine the new and startling doctrines which it advances. This examination cannot be thought out of season at the present moment, as the Charge has just been reprinted in a quarterly law journal (the *American Jurist*) published in this place.

I was astonished when I first read this production, to find what seemed to me such unsound and dangerous opinions on the law of libel openly avowed here; and I have witnessed, with deep regret and mortification, the applause which has been lavished upon it by citizens of the free States. Viewing these opinions as not only extremely questionable in point of law, but as utterly inconsistent with the liberty of the press, they seem to me to merit a thorough exposure.

I trust, however, that it will be understood, that, in the remarks which I am about to make, no disrespect is intended towards Judge Thacher, who has always discharged the duties of his office with ability, industry, and fidelity, and I believe, to the general satisfaction of those best qualified to estimate his official deportment. If he has been mistaken, as I think he has, as to the matter proper to be introduced into a charge, and as to a disputed point of law, I consider it merely an error of judgment, to which even the best and wisest men are exposed.

The passage in Judge Thacher's charge on which I propose to offer a few remarks is the following. I give it at length, that the reader may see at one view the legal doctrine and the arguments by which it is supported. The main principle of law which the passage maintains, and the one on which I intend especially to remark, is, for the reader's convenience, printed in italics.

"It is undoubtedly a misdemeanor, and indictable as such at common law, for one to attempt to persuade another to commit murder, robbery, perjury, or any crime, whether such persuasion be verbal or written, and whether the offence be perpetrated in consequence of such persuasion or not. So it is a misdemeanor to attempt to commit any crime, where the unlawful intent is manifested by an overt act, which indicates such intent.

"It is not material whether the crime is to be perpetrated, here, or in some other place. It is sufficient if it be shown that the unlawful intent existed here, and that the deed which manifested that intent was done in this country. To publish a paper here, with the intent to send it to another state, to persuade one or more persons there to commit murder, or treason, the law regards as a libel of peculiar atrocity, and no supposed freedom of the press will screen the author or publisher from the penal consequences of the deed.

"In that country from which we drew our principles of jurisprudence, it is laid down by the highest judicial authority, that every publication which has a tendency to promote public mischief, whether by causing irritation in the minds of the people, that may induce them to commit a breach of the public peace, or whether it be more public and specific, extending to the morals, the religion or magistracy of the country, is a libel. Any publication which tends to degrade, revile and defame persons in considerable situations of power and dignity in foreign countries, is taken to be and treated as a libel; and particularly where it has a tendency to interrupt the peaceful relations between the two countries. If the publication contains a plain and manifest incitement and persuasion addressed to others, to assassinate and destroy the persons of such Magistrates, as the tendency is to interrupt the harmony of the two countries, the libel assumes a still more criminal character.

"Every good citizen must, I think, wish, that harmony may subsist between us and the citizens of all the other States. But how is this Union long to be preserved, if those who enjoy its benefits, cherish towards each other mutual hatred? If publications which have a direct tendency to excite the slave population of other States to rise upon their masters, and to involve their families and property in a common destruction, are here published and circulated freely, may not the citizens of those States well imagine that such publications are authorized by our laws? If such publications were justified and encouraged here, it would tend to alienate from each other the minds of those whose best political happiness and safety consist in preserving in its full strength the bond of the Union.

"Believing that the laws of Massachusetts are not liable to this reproach, I deem it to be my duty to express to you, at this time, my opinion, that to publish books, pamphlets, or newspapers, designed to be circulated here and in other States of the Union, and having a direct and necessary tendency to excite in the minds of our citizens deadly hatred and hostility against their brethren of other States, and to stimulate the slave population of those States to rise against their masters, and to effect by fire and sword their emancipation, is an offence against the peace of this Commonwealth, and that it may be prosecuted as a misdemeanor at common law. It is said that pamphlets and papers of such character have been published in Boston and sent to the Southern States, and that they have caused great alarm and complaint there. It cannot be denied, that it is a just cause both of alarm and complaint. Sometime since, a pamphlet was put into my hands, the author of which, I am informed, has since deceased, which contained, as I thought, enough inflammatory matter on this subject to set all the States south of the Potomac into a blaze."

Before I examine the legal doctrine brought forward in this passage, I feel constrained to remark, that the expression of it on the occasion selected for the purpose, was uncalled for, and scarcely sanctioned by the usual practice of judges in delivering charges. No person having been indicted or accused of publishing a libel, on the subject of slavery, the judge could have no reason to suppose that the grand jury would be called officially to act upon the opinions which he put forth. No statute and no decision in this State had declared any publication in relation to slavery libellous. Under these circumstances, for the judge to volunteer an opinion upon a doubtful question of law, was, to say the least, an unusual proceeding.

A very little reflection, will, I think, shew some reason why Judge Thacher should have abstained from proclaiming his peculiar opinion on the law of libels. A pamphlet called "Walker's Appeal," was published two or three years ago in Boston, in which the subject of slavery was discussed; and a paper called the *Liberator* is still published here, the principal object of which is to promote the abolition of slavery. This pamphlet and this newspaper are, I have no doubt, the publications to which Judge Thacher points in his charge. The author of the Appeal had passed

beyond the reach of any earthly tribunal long before the charge was delivered. The only persons, therefore, whom Judge Thacher meant to designate as meriting punishment, were the persons concerned in the publication of the *Liberator*. No one questions, that Judge Thacher had these gentlemen in his mind when he penned his charge.

Every one in this vicinity, who was in the habit of reading the newspapers, knew as well that they were intended, as if he had mentioned the publishers of the *Liberator* by name. I inquire, then, with confidence, if it was proper for Judge Thacher to denounce from the bench persons who were not before him for trial, and were not even accused of any crime? to throw the whole weight of his official station into the scale of prejudice? to become an accuser, and an instigator of prosecution, in a case, in which he would have to act as judge? I am very far from imputing to Judge Thacher the slightest wilful deviation from the strict line of his duty. But should the Editor or the Publisher of the *Liberator*, be indicted before him, for any matter contained in that paper, is there not danger that his mind, after this public denunciation of them, will not have on the trial all the fairness and impartiality which are looked for on the bench? Even if he should be, in fact, unbiased, could he fail to be suspected of prejudice, should he recommend the conviction of the accused? On the other hand, should he advise an acquittal, would he not subject himself to the reproaches of the southern papers, which have been so clamorous in his praise?

In respect to Walker's Appeal, the course of Judge Thacher is still more extraordinary. It probably did not occur to him, while proscribing this work, that though the author was dead, any other person who should publish it, would still be liable to prosecution. Would not Judge Thacher find himself in a very awkward position, if any person should be indicted before him for publishing this pamphlet? With regard to the *Liberator*, the judge might say, that his opinion was hypothetical; that he had merely said, that if any newspaper had the tendency supposed, it was libellous; and, that he had never asserted that the *Liberator* had such a tendency. But with regard to the Appeal, having said that it contained "enough inflammable matter to set all the States South of the Potomac into a blaze," he has distinctly decided, that, according to his views of the law, the work was an indictable libel. If any person should be indicted for publishing the Appeal, would it not appear that Judge Thacher had prematurely, without affording the accused or his counsel any opportunity of being heard, given his opinion upon the most important point in the case, that is, that the work was a libel? Would Judge Thacher be willing, under these circumstances, to try the case?

In another point of view the speculations of Judge Thacher on the law of libel, seem to be ill-timed. In respect to the Appeal, he has prejudged the facts and the law; and the same remark will apply in some degree to the *Liberator*. But the publishers of these works are not the only persons who have reason to complain of this pre-judgment. The legal positions which Judge Thacher maintains, are, as I have already remarked, extremely questionable. Yet having publicly taken them, he cannot gracefully recede. If any persons then, should be indicted before him for publishing in Boston, remarks upon slavery in Georgia or Louisiana, they will, in fact, be precluded from arguing, that they have been guilty of no offence against the laws of Massachusetts. The presiding judge has already, without hearing counsel, decided the question—a question as interesting and important as any that has ever been agitated in this country. To argue against a doctrine, which the judge, by his public manifesto, pledges himself to support, would be a desperate undertaking.

Z. Z.

PRACTICE vs. PRECEPT.

"We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness."

This was the motto of our fathers when, severing their chains of oppression, they declared themselves an independent people. It was a motto which did honor to the illustrious founders of our republic. It was approved by Heaven. And though the arm of power was raised to crush this effort for freedom, that divine Providence on which they relied prospered their noble enterprise. Now we their descendants reap the fruit of their labors. We sit under our own vines and fig trees, with none to molest or make us afraid. Here the youthful American, while he recounts the valorous deeds of his ancestors, kindles with a sacred enthusiasm, and scatters around him the same glorious sentiments that inspired their bosoms. Here liberty sits enthroned, and scatters ten thousand blessings with a royal munificence. Happy country! Thrice happy republic! Surely violence is no more heard in thy land, waste nor destruction within thy borders. No tear of sorrow wrung out by the cruel hand of oppression bedews the cheeks of thy citizens; but here, the joyful acclamations of freemen form one grand chorus of praise to Him who went forth with our armies, and freed us from the yoke of bondage.

But hark! Did I not hear, amid that shout, discordant sounds? Methinks that southern breeze brought to my ear a sigh, a deep-toned sigh. Ah! it is the wail of Afric's sable son. What, stranger, is the cause of thy sorrow? Speak, if any man has wronged thee: for here thou art in a land of freedom, a land of equal rights. Here our fathers pledged their lives, their fortunes and their sacred honor to maintain the rights of man. And we their sons have sworn by the green graves of our sires that we will not swerve from these noble, high-born principles. But listen to his indignant reply: Tell me not of your land of freedom, your sacred honor, and your regard for the rights of man. To suppose that the grand jury would be called officially to act upon the opinions which he put forth. No statute and no decision in this State had declared any publication in relation to slavery libellous. Under these circumstances, for the judge to volunteer an opinion upon a doubtful question of law, was, to say the least, an unusual proceeding.

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A very little reflection, will, I think, shew some reason why Judge Thacher should have abstained from proclaiming his peculiar opinion on the law of libels. A pamphlet called "Walker's Appeal," was published two or three years ago in Boston, in which the subject of slavery was discussed; and a paper called the *Liberator* is still published here, the principal object of which is to promote the abolition of slavery. This pamphlet and this newspaper are, I have no doubt, the publications to which Judge Thacher points in his charge. The author of the Appeal had passed

scoffed and mangled, whilst the only words they utter amidst their cruel sufferings are, I am a human being."

But shall it continue to be so? Shall the cry of the enslaved continue to sound in our ears, and excite no emotion of pity? Look at the situation of the poor African; torn from the land of his fathers, and doomed to drag out a miserable existence in the most abject slavery. But perhaps while all around is gloom, the prospect of future bliss awakens joy in his soul. Perhaps as he reads that blessed volume whose light is designed to guide the weary pilgrim through this world's wide wilderness to the courts above, his bosom glows with transport at the thought of soon being where the wicked cease from troubling and the weary are forever at rest. Perhaps the thought that he shall soon range the fields of the Paradise above, free as the air that sweeps her flowery dales, fills his soul with rapture. But, alas! he cannot read. The windows of his understanding are darkened—lest one ray of light should enter there, and waken him to deeds of noble daring! The Bible is kept from him, lest animated by its sentiments he should assert his right to freedom.—When I reflect that He who rules the destinies of nations, has an arm to revenge the oppressed, "I tremble for my country." The groans of two millions of enslaved beings, and the voice of that blood which has moistened our southern plantations, will not be heard in vain.

Let every one then who deprecates the wrath of Heaven on our guilty land, raise his voice against this horrid evil, until the influence of public sentiment, supported as it will be by the word of God and by every principle of humanity, shall cause its entire abolition. Let every lover of his country exert himself until our government, purged from the gangrene which is now preying upon its vitals, shall flourish in all that health of vigor which would be secured by a strict adherence to the principles of our free institutions.

For the *Liberator*.

APPEAL TO THE GENERAL CONFERENCE.

MR EDITOR.—The following memorial came into my hands by accident, but I thought it too valuable a piece of writing to be left in the street, and have, therefore, transcribed it to you for publication.

To the Bishops and Members of the General Conference of the Methodist Episcopal Church in Philadelphia assembled.

GENTLEMEN.—It is with the greatest pleasure we have set for several days and heard the debates of the General Conference; and being ourselves members of the Methodist Episcopal Church for many years, we feel it to be our duty, knowing it to be our privilege, to address you on a subject of great importance to us, and, we trust, not of the least to you. It is a subject which agitates this great nation—to wit, slavery.

We are convinced, from the wide range of methodism at the south, and its moral influence there, that it is in your power to do more toward removing this national curse than all the northern states together. We think you could safely recommend to the annual conferences, prudently to petition the legislatures of the states in which they are located, on the subject; especially on that part which relates to the depriving of the people of color, free and bond, from worshipping God according to the dictates of their own consciences, and from having access to the Holy Scriptures, which are the only rule of life and practice, and are able to make them wise unto salvation, and are the only true safeguard against insurrection.

And let us here ask, since it is true that the mountain shook when God revealed his law, and that the earth quaked, the sun in darkness hid, and nature in sackcloth clothed, while the blessed Jesus sealed, with his blood and dying groans, the truths of the gospel, can God smile on that people, or long withhold his indignation from them, who dares to legislate a part of creation, in a land of bibles and gospel light, shall not have access to the sacred scriptures in which we have the words of eternal life? Have we no reason to fear that we have a part in this sin?

Gentlemen, there is another part of this subject which is of importance to us all—to wit—How far is it right, if right at all, for Methodist ministers to hold slaves? To say nothing of discipline, if we take the Rev. Mr. Hammit's sermon of the 13th inst, they must stand condemned; for he said that he who is unjust to the fatherless, oppresses the needy, and takes away the rights of the poor, hath no part in the kingdom of grace, and without repentance can have none in the kingdom of glory—for shall receive eternal damnation.

But, at least, we would ask every minister, who holds his fellow-man in bondage, the three following questions: 1st. Is it lawful? May I do it, and not sin? 2d. Does it become me as a Christian? May I do it, and not wrong my profession? 3d. Is it expedient? Can I do it, and not offend my weak brother? For Christ says, that as ye would men should do unto you, do ye even so unto them. And aside from the influence which the example has on the public, what is our relation to this system? Are we not administering to all the evils arising from it? and are not slaveholders, to a certain extent, guilty of all insurrectionary movements—even the bloody tragedy of Southampton? For if there were no slaveholders, there would be no slaves; and if no slaves, no insurrections.

But we are aware some good men are trained up, in consequence of prohibitory laws; and on this account we would recommend that the annual conference use their influence with the legislatures to make some provision that you may get clear of this offensive burden.—We would, however, beg leave to suggest a plan which we think all may adopt. We know that free labor is much more profitable than slave labor. May not the master, then, hire the slaves, pay them the wages current, clothe them out of it, and lay the surplus by, and as soon as there is a sufficiency in his hands, let it be applied to their emigration to such place as they may choose, for the enjoyment of their liberty. This plan will apply to those who have no other pecuniary sources for the slaves' benefit; for surely the rich good man will, as far as possible, attend to the Saviour's golden rule. But with respect to educating the slaves—where the law prohibits it, the mas-

ter can take our church catechism and read it, or cause his children to read it to the slaves, and they to commit it to memory; so that the principles of the gospel would be indelibly fixed on their minds, and its morality would inspire their hearts and govern their actions, although they should not be able to read one word. The slaves, thus having a correct view of the true God, and of the morality of his precepts, would, no doubt, forever be prevented from all insurrectionary movements; and we doubt not but that the influence of such an instilled system of morality among them would ultimately cause slavery, with all its evils, to vanish from the south, like the early dew before the rising sun.

Thus, brethren, we humbly believe you may, both in your legislative and ecclesiastical departments, be the ministers of much good to our poor afflicted and oppressed brethren.

And may the Lord abundantly bless you in all you undertake for his glory and his people's good, is the prayer of the people of color under your charge, in this city.

Signed in behalf of many,

CHARLES W. GARDNER.

Philadelphia, May 24th, 1832.

[Mr Gardner is a very respectable and intelligent colored clergyman.]—Ed. Lib.

LADIES' DEPARTMENT.



Our word for it, there are few young white ladies who can prepare an essay for the press with more accuracy in regard to orthography and punctuation, or written in a more beautiful hand, than the following, by a young colored lady. We beg for other favors.

For the *Liberator*.

UNNATURAL DISTINCTION.

I have often thought of the distinction made in places of *Public Worship* between white and colored persons, and have wondered that the latter should humble themselves so much as to occupy one of those seats provided for them.

A reverend gentleman who addressed the audience at Franklin Hall on Monday evening last, in speaking on this subject, said, "If such seats were pointed out to white persons on entering a House of Worship, they, instead of occupying them, would instantly leave the house." It is reasonable to suppose they would. And why should we submit to such distinction, any more than the whites? Are we less sensitive than they? If we are injured or insulted, do we not feel a spirit of resentment as well as they? By occupying those places, we certainly acknowledge our inferiority—we say, by our actions, our Creator has made us to differ—we are naturally inferior—it is right that a line of distinction should be drawn between the whites and us.

But the question will naturally arise,—What shall we do? Shall we absent ourselves from the House of God? I would ask—is our heavenly Father confined to one place? Is He not present in every place? If we ask him, in sincerity, to be with us and bless us, we shall enjoy his presence at home while reading his Holy Word. But there are places of worship where we can go and hear ministers of our own color; and is it not better to encourage them by attending upon their ministrations, if they preach the gospel of Christ, even if they differ from us in non-essential points, than to go where our feelings are injured by this most foul, strange, and unnatural prejudice, which exists among many white christians towards us? And should a murmuring thought arise in our hearts, let us for a moment contrast our situation with that of our brethren and sisters in slavery. What would they not give to enjoy their meetings unmolested? No assembling themselves together to hear the Word of God dispensed—no healing balm poured into their wounded hearts by the preachers of the gospel. No. If they are found on their knees, offering up their humble petitions to their heavenly Father in broken accents, they are whipped by their unfeeling task-masters, until their blood bedews the soil. And this in a land of Freedom—a land of Bibles! O Lord! Thou hast said, Vengeance belongeth to Thee. We know that Thou wilt avenge their cause. At thine awful bar, priests and people will be alike accountable for the deeds done in the body.

And shall we be discouraged? Shall we, after receiving so many blessings from the Lord, distrust his goodness? Our cause is onward. Who, that sees our dear advocate fearless and undaunted amidst the calumnies heaped upon him by his enemies,

Still bearing up his lofty brow,
In the steadfast strength of truth,
In manhood sealing well the vow
And promise of his youth,

does not feel his heart swell with emotions of gratitude to God for raising him up to defend us? O, let our grateful thanks be constantly ascending the Throne of Grace. And when we invoke the blessings of Heaven to rest upon our friends and us, let us remember those in bondage.

ZELMIRE.

Boston, July 14th, 1832.

By a young lady of color.

For the *Liberator*.

A MOTHER'S LOVE.

"All other passions change
With changing circumstances; rise or fall,
Dependent on their object; claim returns;
Live on reciprocation and expire
United by hope. A mother's fondness reigns
Without rival, and without an end

MORE KIDNAPPING!

Not only are persons of color, who reside in the free States, liable to be seized at any moment by prowling kidnappers, but they cannot go into some of the slave States without being subjected to a heavy fine; in default of the payment of which, they are SOLD AS SLAVES! Read the following:

NOVEL CASE. Last week, Howell Thomas, a free man of color, was brought before our County Court, charged with a violation of the law prohibiting the emigration to this state of free negroes and mulattoes. The Court, having examined into the case, adjudged him to be liable for the fine of \$500 provided a penalty for the violation of said act—and he being unable to pay the same, was ordered to be sold accordingly.—*Oxford, N. C. Examiner.*

[We are indebted to our antiquarian friend C—, for the loan of a number of the 'Massachusetts Gazette,' and the Boston Weekly Newsletter,' printed Feb. 8, 1770—and also for a number of the 'Massachusetts Centinel,' of December 29, 1784—in which we find the following articles. The proposition of Whitefield was a monstrous one, fit only for the devil instead of a minister of Jesus Christ.

MR. DRAPER. If you will be so good as to give the following Extract of a Letter from a Gentleman in the country his friend in Boston, you will oblige YOUR CONSTANT CUSTOMER.

I was greatly surprised and grieved, not long since, to find by Mr. Whitefield's Memorial to the Governor and Council of Georgia; that his plan

is to buy a number of negro slaves, whose labors are to support the President, Professors and Tutors of his College, as well as Overseers, and other valuable purposes.

Now as the slave trade is evidently founded on murder and man-stealing; this is only doing evil that good may come of it;

in other words, it is going to the God of Ekron for help to carry on the pious undertaking.

This trade is the abominable thing which the soul of the Lord hateth.' Is it not strange therefore that though Bishops cry aloud against it, and scarce one worthy person can be found who will plead for it; Mr. Whitefield should justify it by his practice? I say by his practice; for he can justify it no other way: Though there is reason to fear, his practice first will weigh more with some than all the scripture hath said against it. As Jericho was to be built under a curse; can we think the blessing of God will follow this College, if it must owe its existence to a trade that is accursed?

KINGSTON, (Jamaica,) Oct. 12, 1784.

A negro man, named Peter, having run away about two years ago from an estate in Sixteen Mile Walk, was lately taken up passing as free, in the character of a Maroon; to confirm the authenticity of which, he presented the following certificate of his freedom; the drollery of which induces us to think it will not be unacceptable to our readers.

Know all men, that I Peter, having given unto my negro man his full freedom discharge from all manner of slavery in during of his life, to traval to any part he chuse to go in during of his life, without any molestasham.—Given from under my hand and seal, in the year of our Lord one seven hundred and twenty three Governor General was Governor. July the 5, 1782. I was discharged from all manner of slavery.

WILLIAM GRANT.
Signed and delivered,
Sir,
John Gordon,
Harry Grayam,
Keet.

From the Washington Globe.

The Union or Anti-Negroification party in South Carolina, celebrated the 4th of July near Bishopville, and it seems from the following letter, published in the Southern Whig, that the feast was poisoned. A negro man, it appears from the Whig, has been condemned to be hung on the 10th of August, having been convicted of being instrumental in getting the cook to put the poison into the victuals.

(Letter extracted from the Whig.)

BISHOPSVILLE, July 9, 1832.

You may rely on the statement I give you. Some of the guests were taken on the ground, but most on Thursday, and all with the symptoms—a severe pain in the bowels—a painful soreness through the whole system—with a head-ache and vomiting.

I never saw so many ghastly faces. Our neighbor, Mr. Edmund Stuckey, has lost one of his sons—a young man, in every way promising.

I have heard of several more who were dangerously ill. There were at least FIFTY sick on Dr. Bishop's Plantation. Only those who ate of the victuals from the Celebration were attacked.

The cooks are taken up, and will be tried to-day.

Lest yourself, and the citizens of Sumpter-ville, may labor under false impressions from the different reports that do not hourly pour in upon you, I have thought proper to give you a short detail of the effects produced by what we all believe, viz: That poison was infused into the victuals at our Celebration on the Fourth!

From the Jamaica Courant, June 19.

Attack by a Slave Ship, on a British Vessel.—On Friday last, about 3 P. M. when the mail boat Morning Star, from Nassau to this island, was off Cape Mais, she fell in with a large barque, full of slaves. The barque hoisted Spanish colors, and immediately on the Morning Star showing the British ensign, she was fired at from the barque. One shot fell immediately under her forefoot and two others close astern. Two volleys of musquetry were also fired, but fortunately, did not take effect.

The Morning Star, by tacking, soon got out of danger, and the barque shaped her course along the land, apparently for St. Jago de Cuba; and it is to be hoped as his Majesty's ship Ariadna left Nassau four days before the Morning Star, on a cruise, that she may fall in with this vessel, and make John Bull pay for permitting slaves, under any circumstances, for being exported from Africa. In the event of capture the prize will be taken to the Havana, where the slaves will be condemned by the Mixed Commission—they will afterwards be indentured to planters in the interior, and soon reduced to the condition of slaves. The Judges of the Mixed Commission will be satisfied with having done their duty by the condemnation, and the officers and the crew of any of his Majesty's cruisers will be entitled to £10 a head for every African so reduced to slavery, and it matters very little to the Spaniards whether the slaves are introduced into the island in the regular way of business or by confiscation, as in either case the strength of the country is increased.

BOSTON,

SATURDAY, JULY 28, 1832.

AFRICAN COLONIZATION.

Under this head, a very able article will be found on our first page, from the pen of EVAN LEWIS, a philanthropist of large conceptions and a strong mind, editor of 'The Friend, or Advocate of Truth.' Extraordinary pains have been taken, by the leaders of the Colonization Society, to entice the Society of Friends into a support of their delusive scheme, but they have almost entirely failed in despite of their artifices. Some of the Quakers have abandoned their principles, and joined themselves with the persecutors of their colored brethren; but the great body remain true to their faith and practice. We commend the paper from 'The Friend' to the attention of those who have apostatized, trusting that its array of evidence of the unprincipled character and destructive tendency of the African crusade will move the scales from their eyes.

FORGETFULNESS. We are never more painfully struck with the utter forgetfulness (to use a soft term) of the miserable condition of two millions of our enslaved countrymen which every where prevails, than when reading the orations of the pantomists of American freedom. We have before us a speech lately delivered at a Tariff meeting in New-York by Mr Jay, in which we observe the following preposterous assertions:

Throughout this wide extended land, each man may sit beneath his own vine and fig-tree, and enjoy the reward of his labor; protected by equal laws, he sits down in safety, and rises in security, and there is none to make him afraid. The rewards of industry every where stimulate to exertion.

Now this is not only ridiculously vainglorious, but unpardonably false. In one half of the States of the Union, there is scarcely an individual who 'enjoys the reward of his labor,' or who 'sits down in safety.' There are more than two millions of human beings who are utterly without the protection of law, whom no rewards of industry stimulate to exertion. On the contrary, they are exposed to the most brutal treatment, and are daily robbed of their hard earnings. Query—Does Mr. J. rank them among cattle, or was he not aware of their situation?

PROGRESS OF CHRISTIANITY AND CIVILIZATION IN AFRICA. The editor of the Christian Watchman has received numbers of the Liberian Herald to April 7. They announce the safe arrival of the schooner Crawford from New-Orleans, with twenty-two emigrants; the death of King Bromley, an opposer of the colony; and also the capture of two slaving schooners by French vessels of war. The colonists have had a battle with the natives of the Dey country, whom they routed. 'This well-timed chastisement,' says the Herald, 'will convince them that we have the power at any moment to avenge any insults.' The bullets of these Missionaries cannot but make a deep impression upon the hearts of the natives, and spread the terrors of salvation among them very swiftly.

We insert the following communication with some reluctance, because we are ignorant of the situation of the belligerent parties. Our correspondent is anonymous; but as his communication is written in a christian temper, we are willing to publish it. If its representations are true, we regret, as heartily as himself, that there should be any desire of causing a division among brethren of the same faith and order, and we pray for a reconciliation on gospel terms. If they are false, our colonists are open to a reply.

For the Liberator.

Behold how good and how pleasant it is for brethren to dwell together in unity.

MR. EDITOR—It was with pleasure I once saw the people of color, in this town, worshipping God together. The public have assisted them to build a house of worship in this town, that they may be inseparably joined together. In perusing your useful paper, No. 29, I find that the Elder that had Charge of that church last year, is sent out a Missionary this year, and another Elder is sent to take Charge of the church. But the former Elder refuses to obey the mandate of his annual conference. He opens meeting here, in opposition to the church to which he belongs, and is striving to divide the congregation! I hope that the colored citizens of Middletown will not suffer themselves to be led away from their church; united they stand—divided they fall—and great will be their fall!

I hope that the good people of Middletown will not encourage any violation of good order, but always may they support virtue.

Pardon me, my dear sir, for disturbing you, about church business. But I am a friend to the people of color, and I am anxious for their present, future, and eternal happiness; and as I am persuaded that your influence is great among them, a word from your mouth will restore tranquillity.

I remain, with high esteem,

Your humble servant,

A Methodist of the old Episcopal Church.

Hartford, Conn. July 12, 1832.

JUDGE THACHER'S CHARGE. We refer our readers to the first number of a series of essays from the Boston Daily Atlas, in the preceding page, in relation to the absurd and dangerous Charge of Judge Thacher, delivered before a Grand Jury in this city in March last—which Charge has been hailed with joy by the whole tribe of southern men-stealers and their insatiate apologists at the north. The reviewer, we learn, is a highly estimable and intelligent member of the bar.

Messrs Clapp & Hull, 184, Washington-street,

have just published, in a neat pamphlet of 24 pages,

the Rev. Dr Chalmers' Sermon preached at St.

George's Church, Edinburgh, March 22, 1832, be-

ing the day appointed for a national fast on account

of the Cholera. It is a masterly performance, clear-

ly vindicating the efficacy of prayer, and giving the brazen infidelity of the age a seasonable rebuke.

We shall make copious extracts from it hereafter.

It should obtain a wide circulation.

Mr. Garrison, the able editor of the Liberator, would not intentionally credit the Hampden Journal, for articles of the growth of our soil. The plant he extracted from us, would not flourish in that region. No offence, brother Garrison—but our plants will not flourish there!—*Hampden Intelligencer.*

[The above refers to a sententious paragraph, copied into our last paper and erroneously credited to the Springfield Journal instead of the Intelligencer, respecting the Address of the Managers of the American Colonization Society. The paragraph, though a little one, confers great credit on the editor of the Intelligencer; and we would not intentionally rob him of his due.]

[The editor of the Herkimer (N. Y.) Free Press disposes of the Address of the Managers of the Colonization Society in the following manner:]

'We have received a pamphlet copy of the above mentioned address, but have neither room nor inclination to publish it. We begin seriously to suspect that there is something rotten in the state of Denmark,' and that there is too much ground for the suggestion in the Liberator, by a western gentleman, that the slaveholders of the south are exerting themselves to get help from the north to ship off the free blacks, in order that they may hold their slaves the more firmly and securely, instead of emancipating them.'

[The following extract from the New-York, dated July 19, 1832.]

The 'FAMILY LYCEUM' is the name of a weekly paper just published in this city by George W. Light & Co. and edited by Josiah Holbrook. The first number is a capital one, both in its typography and matter. No man in this country is better qualified to conduct such a publication than Mr. Holbrook. He is a great intellectual reformer, and is worth to society a thousand fold more than he will ever receive. The price of the Family Lyceum is two dollars a year, in advance. Six copies for ten dollars. To doubt its success is to impeach the liberality and intelligence of community.

CONTENTS.

Historical Writings—Hume and Gibbon; From Anacreon—Ode Twenty-fifth; Knowledge of the Standard Works; Reputation; The Angel Message; A Liberal Education; American Literature; To the Mosquitoes; Scientific Pursuits; Stanzas; Memoir; To Charlotte.

LITERARY NOTICES:—British Magazines; Blackwood's Magazine; The New Monthly Magazine; The Monthly Magazine; Editor's Remarks; To Correspondents.

NOTICE.

[The regular monthly meeting of the New-England Anti-Slavery Society will be held on Monday evening next, at half past 7 o'clock, at the Franklin Hall, No. 16, Franklin-street. An address on slavery will be delivered by OLIVER LEEWARD.—*New-England Anti-Slavery Society.*—*July 28.*]

We are indebted to a friend for a Catalogue of the Officers and Students of the Wesleyan Academy at Wilbraham, Mass. The number of miles is 145—females 77—total 222. Of this number 37 study Latin, 18 Greek, 27 French, 5 Geometry, 28 Chemistry, 47 Philosophy, 45 Algebra, 6 Surveying, 4 Book-keeping, 22 Ornamental Branches. The academy appears to be in a very flourishing condition.

[Wanted, to complete a file, numbers 2 and 3 of the Liberator, first volume. Any of our subscribers having them, who do not keep a file, will oblige us by transmitting them to us through the Post Office or by private conveyance.]

Letters received at this office from July 21, to July 28, 1832.

Thomas J. Ray, Falmouth, Mass.; Henry E. Benson, Providence, R. I.; Arnold Buffum, Taunton, Mass.; Leah Fell, Philadelphia, Pa.; John King, Norwich, Ct.; William Anderson, New-London, Ct.; Alexander A. Jones, Lyons, N. Y.; Arnold Buffum, Smithfield, R. I.; Jehiel C. Benét, Middletown, Ct.; George Hogarth, Brooklyn, N. Y.; Robert Purvis, Philadelphia.

MELANCHOLY ACCIDENT. An accident of a most melancholy and shocking character occurred yesterday at the Quincy Railway. Messrs. Andrew E. Belknap, and J. G. Gibson of Boston, Mr. Backus of St. Jago do Cuba, and Mr. Benn of Baltimore, all boarding at the Tremont House, rode out to the railway, and went into one of the cars to ascend the inclined plane. Just as the car had reached the summit, the chain gave way, and the car rapidly descended, and struck a loaded car at the foot of the descent. The concussion was so great as to throw the gentlemen about twenty feet into the air. Mr. Backus was killed instantly; Mr. Benn had both legs broken; Mr. Gibson had several limbs broken, and Mr. Belknap was much bruised and injured. These particulars we learned from the report of a messenger who was sent into town for Dr. Warren, and we have reason to believe the statement accurate.—*Courier of Thursday.*

Abolition of Slavery in Virginia.—This great question is commanding renewed attention in various parts of Virginia. In Halifax, General Carrington in an elaborate address, (which we shall seize the first moment to publish) to the people of that county, sets forth his reasons for supporting it. An able pen in the Martinsburg Gazette reviews Mr. Brown's speech, and embodies many sound and valuable reflections. In the 'Union' (a new and able paper established at Lexington and edited by Charles P. Dorman, Esq.) appears a memorial to the people of the West, and form of petition to the General Assembly, both powerfully written, and calling for measures to arrest the progress of Slavery west of the Blue Ridge, and the means of extinguishing that which now exists in that region.—*Richmond Whig.*

Murder.—On Tuesday, June 22, Mr. William

Faucett, living in the upper part of Sackville, N.

B. called his family together about 10 o'clock to

attend their evening devotion, which being over,

he was sitting by a candle reading his Bible, when

some monster in human shape fired a gun through

the window at him, and killed him immediately;

he never spoke or moved after being shot.

AGGREGATE OF CHOLERA CASES AND DEATHS in New-York, as given by the official Reports of the Board of Health, from the commencement:

July 2,	New cases.	Deaths.
" 3,	3	5
" 4,	7	4
" 5,	20	11
" 6,	37	19
" 7,	57	12
" 8,	40	19
" 9,	105	38
" 10,	109	44
" 11,	129	50
" 12,	119	51
" 13,	101	49
" 14,	115	66
" 15,	133	84
" 16,	163	94
" 17,	145	107
" 18,	138	104
" 19,	202	82
" 20,	226	100
" 21,	311	104
" 22,	239	90
" 23,	231	73
" 24,	296	96

LITERARY.

A POEM.

TO THE FREE AND INDEPENDENT HAYTIENS.

By John Kenrick, Esq. of Newton.

Republic of Hayti, the Queen of the Isles,
Though tyrants may frown, 't is your Father who
smiles ;

Your bonds He has broken ; remember His hand
Has raised you to glory, and giv'n you the land.
Be joyful, and thankfully live to the praise
Of the author of life,—the Creator of days.

Your beautiful country, like Canaan of old,

Abounds in productions and blessings untold.

Let American People of Color awake,
For Providence calls them to go and partake :—
Ye despised and poor are invited to come,
And accept a delightful and permanent home ;

Where room may be found for ten millions to

dwell ;

And all become thriving who aim to do well.
Such gracious proposals how can they refuse,
And merit the curse of the cowardly Jews ;

Who afraid to go over and Canaan possess,

Were subjected to sorrows no tongue can express !

Ye Haytiens, accept the advice of a friend,
Who wishes you safety and peace without end.—
From foreign intrigues and protection keep clear ;

United and firm, you have nothing to fear.

No more shall the people of Hayti be slaves,

While their Island shall stand, and 't he sea rolls its

waves.'

Thus blessed of Heaven,—independent and free,

Give thanks in the shade of your liberty tree.

Let schools be supported in every part,

And all that is needful in Science and Art,

On juvenile minds be right early impressed ;

And soon they 'll be useful, and Hayti be blest.

Let righteousness reign ; be obedient and just ;

The Rulers you choose, you safely may trust.

Give honor to all to whom honor is due,

Especially those you have proved to be true.

Be honest—be punctual, industrious, and clever,

If you wish to live happy both now and forever.

TO THE HON. T. H. ESQ. ON THE DEATH
OF HIS DAUGHTER.

BY PHILLIS WHEATLEY, AN AFRICAN SLAVE.

While deep you mourn, beneath the cypress shade,
The hand of Death, and your dear daughter laid

In dust, whose absence gives your tears to flow,

And rocks your bosom with incessant wo,

Let RECOLLECTION take a tender part,

Assuage the raging tortures of your heart,

Still the wild tempest of tumultuous grief,

And pour the heavenly nectar of relief.

Suspend the sigh, dear Sir, and check the groan ;

Divinely bright your daughter's VIRTUES shone :

How free from scornful pride her gentle mind,

Which ne'er its aid to indulgence declined !

Expanding free, it sought the means to prove

Unfailing charity, unbounded love !

She, unreluctant, flies, to see no more

Her dear loved parents on earth's dusky shore :

Impatient heaven's resplendent goal to gain.

She with swift progress cuts the azure plain,

Where grief subsides, where changes are no more,

And life's tumultuous billows cease to roar :

She leaves her earthly mansion for the skies,

Where new creations feast her wond'ring eyes.

To Heaven's high mandate cheerfully resigned,

She mounts, and leaves the rolling globe behind ;

She, who late wished that Leonard might return,

Has ceased to languish, and forgot to mourn ;

To the same high empyreal mansions come,

She joins her spouse, and smiles upon the tomb.

And thus I hear her from the realms above :

Lo ! this the kingdom of celestial love !

Could ye, fond parents, see our present bliss,

How soon would you each sigh, each fear dismiss !

Amidst unuttered pleasures, whilst I play

In the fair sunshine of celestial day,

As far as grief affects an happy soul,

So far doth grief my better mind control,

To see on earth my aged parents mourn,

And secret wish for T — I to return.

Let brighter scenes your evening hours employ :

Converse with Heaven, and taste the promised joy.

[From the Liverpool Albion.]

A PRAYER.

Heaven bless thee in the morn !

While the sun its rays is sending

O'er the dew-drop, on the thorn,

With golden light and life descending ;

Ere the glorious day is born —

Heaven bless thee in the morn !

Heaven bless thee in the day !

On the deep and dreary ocean,

'Mid the dangers far away,

In anxious fears and fond emotion,

In thine absence hear me pray —

Heaven bless thee in the day !

Heaven bless thee in thine home !

Where thine own awaits to cheer thee ;

There to rest, no more to roam,

With all that can to life endear thee ;

No more to brave the ocean's foam —

Heaven bless thee in thine home !

(From the Salem Observer.)

A HOSPITAL.

It is a worthy edifying sight,

And gives to human kind peculiar grace,

To see kind hands attending day and night,

With tender ministry, from place to place ;

Some prop the head ; some, from the pallid face,

Wipe off the faint cold dews weak nature sheds ;

Some reach the healing draught ; the whilst, to

chase

The fear supreme around their softened beds

Some holy man by prayer all op'ning Heaven dis-

pels.

MISCELLANEOUS.

A MOTHER'S LOVE.

Deep is the fountain of a mother's love. Its purity

is like the purity of the 'sweet south' that breathes

upon a bank of violets. The tear drop speaks not

half its tenderness. There is a language in a moth-

er's smile—but it betrays not all her nature—I

have sometimes thought while gazing on her coun-

tenance—its dignity slightly changed by the intelli-

gent accents of her young child, as it repeated, in ob-

edience, some endearing word—that the sanctity

of a mother's heart is fraught with untold virtues.

So fondly, so devotedly, she listens to its accents, it

would seem that she catches from them a spirit

that strengthens the bonds of her affection. I have

seen the mother in almost every condition of life—

but her love seems everywhere the same. I have

heard her bid, from her bed of straw, her darling

child come and receive the impress of her lips ; and

as her feeble strains mingled in the air, I have

thought there was loveliness in them not unlike the

loveliness of an angel's melody. And I have seen

the mother at her fireside deal out her last morsel to

her little ones so pleasantly, that her own cravings

seemed appeased by the pleasure she enjoyed.—

But who, that is not a mother, can feel as she feels ?

We may gaze upon her as she sings the lullaby to

her infant, and read in her eye the index to her

heart's affections—we may study the deuour cast of

her countenance, and mark the tenderness with

which she presses her darling to her bosom, but we

cannot see the many influences which operate upon

her nature. Did you ever mark the care with which

she watched the cradle where sleeps her infant ?

How quick she catches the low sound of approach-

ing footsteps ! With what fearful earnestness she

gazes at her little charge, as the sound intrudes !

Does it move ? Do its slumber break ? How

sweet the voice that quiets it ! Surely it seems that

the blood of but one heart sustains the existence of

both mother and child. And did you ever behold

the mother as she watched the receding light of her

young babe's existence ? It is a scene for the pencil.

Words cannot portray the tenderness that lingers

upon her countenance. When the last spark has gone out, what emotions agitate her ? When

hope has expired, what unspeakable regret over-

whelms her !

I remember to have seen a sweet boy borne to

his mother with an eye closed forever. He had

strayed silently away at noon-day, and ere night

fell, death had clasped him in his embrace. The

lifeless tenement of that dear boy, as it burst upon

the mother's vision, seemed to convey an arrow to

her heart.—When the first paroxysm of grief had

subsided, she lay her ear to his lips as if unwilling

to credit the tale his pale face countenance bore.

She put her hand upon his breast, but she felt no

beating there.—She placed the ends of her fingers

upon his brow, but it was cold.—She uttered aloud

his name—she listened—but the echoing of that

name elicited no responsive voice. Then came

the misgiving that her child was dead.' She impre-

wed a kiss upon his cheek, and her tears mingled

with the cold moisture upon his brow. Her actions

betrayed a fear that she could not do justice to her

feelings, that she could not express half the anguish

of her bosom. The silence that followed that scene

was like the silence of the sepulchre. It seemed of

no holy a nature to disturb.—There was a charm in it—it was a charm hallowed by the unrestrained

gushes of a mother's love.

Did you awaken, while on a bed of sickness, and

find a mother's hand pressing closely upon your

forehead ? It is pleasant thus to break from a dream,

even when affliction is on you. You are assured

that you have at least one friend, and that that

friend is a true one. You are assured that if you

will again go forth into the world, you will be la-

mented—and when pain and trouble are on you

such an assurance is consoling. At such a time you

can read, more fully a mother's feelings than a tongue

can express them. The anxiety with which she

sympathizes with you—the tenderness with which she

supplies your wants—all serve to represent the

secret workings of her heart.

But a mother's love is increasing. Her children,

as they advance in years, go out one by one into

the world, and are soon scattered in the direction of

the four winds of heaven. But though rivers may

separate them from her, they separate not the bands

of her affection. She knows not the strength of her